



THE BUDDHIST RAY

"HAIL TO THEE, PEARL, HIDDEN IN THE LOTUS!"

VOL. III.]

SANTA CRUZ, CAL., U. S. A., AUGUST, 1890.

[No. 8.]

WOMAN AND CHURCH.

THE "Report of the Convention for Organization of the Woman's Liberal Union," lies before us. On the 6th page we find the following heading, prefixed an article that appeared in the *Washington Critic*:

"Freedom of Women. Revolt against the Church the beginning of it.... Objecting to 'God in the Constitution of the Fathers.' Positive opinions of the Leader of the 'Liberal Thinkers.' Repudiating man-made Dogmas. Accepting the Doctrines of the BUDDHA."

The Report contains, however, no distinctively buddhistic features: unless freedom of thought, speech and action, and revolt against priestcraft, be held to be such: which would be correct. Still, we have read this document (92 pages) with a good deal of curiosity and interest. To learn that, in this broad christian land, there are women, troubled with "divine discontent," to so great a degree as to be, from the deep silent abyss within, compelled to arise and curse the church, is something the most daring buddhist thinker would not have expected. The church anathematized by women! Shade of Mary, "Mother of God"!!

Over in Japan, the missionaries and their softheaded masculine converts, have been telling the women to embrace christianism, because it is the only organization that shows any regard for woman, elevates her; indeed, glorifies her. And their lies have turned the heads of many.

What this elevation or glorification amounts to, may be seen by the following statements, taken at random from the addresses of delegates of the Convention:

"The church has never spoken in woman's favor."

"The preachers should pray: 'May the heart of woman never find us out.'"

"The great universities controlled by the church stand as bulwarks against the advance of new ideas and against woman."

"The sacred books of the christians treat us as cattle—and shall we read them?"

"There are 500 churches in Washington and not a refuge for a working-woman. I do not wonder we are driven from the church. We ask, What are the preachers doing?"

"I thoroughly believe that the christian religion, as taught in the catechisms and by christian parents, generally, has caused much of the nervous diseases of to-day."

"The worst enemy of woman is the church."

"I regard the christian church as the basic principle of immorality in the world, and the most prolific source of pauperism, of crime, and of injustice to woman."

"The early christian church forged the fetters on woman that will take 2,000 years to break. A woman cannot walk at night on the street of any christian city without being mobbed and hooted at and taken to the police station. There is no christian country on the globe where a woman may walk in a county road alone after nightfall without fear of being outraged and murdered."

Among the resolutions passed, the following gives the sense of the Convention:

RESOLVED, That every church is the enemy of liberty and progress and the chief means of enslaving woman's conscience and reason, and, therefore, as the first and most necessary step toward her emancipation we should free her from the bondage of the church.

The Convention manifested strong opposition to the National Reform Association, the Woman's Christian Temperance Union, the American Sabbath Union, and similar jesuitical, priest-ridden bodies that are seeking to suppress free thought and speech, and progress, and to turn us into a nation of whining, calvinistic hypocrites.

These women are in the right. Still, it is not right to curse the church for *all* the miseries of womankind. The church is, we know, a selfish, godless concern; not at all the less, it is but one factor in the cause of their misery. Let us see:

When a man has for years given a girl ethic instruction: instruction of an anti-erotic, anti-novelistic, anti-biblical character; say, a truly buddhistic instruction; when he has sought to antidote, and seemingly with success, the influence of Lot's daughters, and the Abrahams, Davids and Solomons of bible, church, society, novel and theatre; and sees her bloom out, and joyously hopes for a glorious example of a super-sexual, super-animal, unchurchly, saintly womanhood; and then, a fine day, finds her sighing for marriage with a materialistic, animalish man, he begins to think, that the church is not the only factor in the misery of which these women complain. What say you, reader?

What woman needs to learn, more than aught else, is that *sexual insanity* is the curse of the race of this age; and that the woman, who, from an inner, high motive, and so, voluntarily, dies a virgin,—dies a benefactress of humanity,—a blessed saint!*

We are deeply sensible, that to learn this lesson would be a most lust-trying affair. We are also deeply sensible, that voluntary celibacy is an ascetic feature of life, buddhistic, and, therefore, in the lust-ridden, priest-ridden West, extremely unpopular; and that she who would be absolutely (not merely relatively, marriedly) chaste, should live so far up in the distinctively Human of her nature, as to be above the vulgar and beastly and damnedly popular animalism of the age.

*See "Hints," last page.

Some one has said that the "world's redemption and salvation hinge on the elevation of woman." That *may* be true. A "fallen" woman is invariably kicked to death by her married, "un-fallen" sisters: the exceptions are as rare and as far between as miracles. What men get, who work for the un-elevated woman of to-day, in a redeeming, saving, unerotic sense, we shall show, when, in a future issue, we come to discuss the fate of the editor of *Lucifer*, Valley Falls, Kansas, now serving a five-years term in the penitentiary.

The Woman's National Liberal Union will very soon learn that the opposition of the church, compared with that of their own sex, amounts to very little.

The sharpest woman at the Convention was the one who said that "men do not dominate women one particle more than women dominate men." Now, the men constitute the soul of the church; the church, then, is not the chief obstacle in the way of woman.

Here in America there is not, at present, the slightest sign of an elevation of the world through the effort of woman,—unless the new Union should prove something higher than the old, bible-ridden, impotent Woman Suffrage foolishness; which we hope.

To be a male savior, in this age, is hard; but, to be a female savior is infinitely harder,—owing to the diabolic cruelty of woman to her own sex. A thorny crown and a cross awaits her that enters the world as a savior.

[Continued.]

BUDDHISM IN THE FAR EAST.

Written for the RAY by

C. PFOUNDERS, F. R. G. S., ETC., ETC.
(Of the Japanese Buddhist Propagation Society.)

The propaganda, in the centuries preceeding the christian era, spread irresistibly, as I have said; permeating in all directions, but more especially to the eastward, the lives of the peoples of the most populous regions of the world; though subject to much persecution itself, non-resistance and moral suasion were potent for its good

work; recrimination, much less retaliation, was not resorted to. The "toleration" edicts of the great king Asoka, were repealed, at least by all true buddhists, and earnest disseminators of the Good Law. For over a decade of centuries, it was an overwhelming power throughout India; enforced reforms amongst the brahmans and other hindus; purified and elevated the religious-philosophical activities, during all time since.

The missionaries that went forth, after the council of Patna, within the century after Alexander's warlike expedition to India, appear to have visited Greece and other parts of the west; Ceylon in the south; the Golden Peninsula (Malaya) in the south-east; Bactria and other parts of Asia.

In China the traditions and historic records of buddhism have much legendary detail superimposed; wonderful dreams of the emperors, miraculous occurrences, etc. are inspiring to the simple-minded and credulous, curious and interesting to the Folk-Lore student more especially so. Persian and indian myths, alien supernaturalism, and other evidence of an increasing development of intercourse between the East and West, cropping up continually.

From Ceylon in the south, and the transhimalayan kingdoms in the north came various doctrines, which engrafted upon the indigenous cults, and philosophies, developed, somewhat at a tangent to each other, in matter of detail, in discipline and dogma.

Hence we see the departures that grew up in Kabul, Nepal, Kashmir, Ceylon; and later in Corea, China, Siam, Burma, Japan, and other countries, far distant from each other.

It is most interesting to observe the development of minor doctrines, and the elaboration of religious theories, as the propaganda plants itself amongst the several races; their idiosyncracies very materially affecting the acceptance of the new religious ideas. The agricultural classes of the temperate and tropical regions, wedded to the soil they tilled, close observers of nature and the seasons, were more amenable

to climactic conditions, than the pastoral, often nomadic tribes; the hunters and the fishers again, each came into direct contact with the ever varying phases of nature, the elements and all powerful, yet hidden forces.

The nature worship, local myths, superstitions and fears of the unseen, prevalent in all ages and every country gradually gave way before the evolution of intelligence, that developed with peace and prosperity; the cold, materialistic philosophies failed to satisfy the emotional needs, the longings and aspirations; and the beautiful, altruistic theories and practices of buddhism, in all their pristine purity, commended themselves to the more high-minded, amongst the subtle-minded, abstruse reasoners, of the Extreme Orient.

From the shores of the inland seas of Western Europe, across Asia to the southern verge of its coasts, to the outlying islands, and away to the coasts of the great Pacific ocean, the echo, swept over the land, and across the seas.

OM MANI PADME HUM!

O Jewel Lotus, hail!

Light to all has come,
Truth, and right prevail.

From far across the seas,
Teaching so grand,
Echo on the breeze
Welcome in every land.

To duty now awake,
Repress the self, all vanity,
Error's way forsake,
Appealing to humanity.

Dim vista of the past,
Its futile quest for help,
Unveiled for us at last,
In conquest of the self.

Now has come the hour,
Tho' 'tis but morn,
Our highest hopes may soar
For freedom now is born.

Onward from age to age,
The principles sublime,
Transmitted by sage to sage,
Like brilliant jewels shine.

With aid of Infinite Light,*
Doctrines of good intent,
Assert the might of right,
Gospel of Enlightenment.

And now who can assail
The all-enduring truths,
Henceforth such must prevail.

NAMU AMIDA BUTZU!

[To be Continued.]

*AMITABHA.

THE BUDDHIST RAY A MONTHLY MAGAZINE.


DEVOTED TO BUDDHISM IN GENERAL, AND TO THE
BUDDHISM IN SWEDENBORG IN PARTICULAR.

TERMS: 50 cents a year, in advance; single copies, 5 cents. To foreign countries belonging to the Postal Union, 12 cents additional postage.

All communications should be addressed to PUBLISHER THE BUDDHIST RAY, Santa Cruz, Cal., U. S. A.

Entered at Santa Cruz P. O. as Second Class Matter.

"THIS ANCIENT ONE [THE BUDDHA] IS OUR ANGEL,
WHOM WE REVERE AND OBEY."—SWEDENBORG.

HE *New Church Independent*, July, publishes an account of the Annual Convention [and Fight] of the christian swedenborgian sect, the so called New Church; in which we read that a certain preacher "sprang to the floor, pale with excitement, and declared that, according to the New Church doctrine of charity, it was the duty of a newchurchman, when met upon the street and insulted [by a brother], to resent it,—in other words, to knock the man down."

—We have read that beer and other intoxicants are at present largely exported to Japan from this country. For the benefit of our brethren, and other japanese, who may be tempted to drink the slop, we state that it is next to impossible to obtain beer that has not been salted (to increase the thirst) and bittered by those violent poisons, Strychnos Nux Vomica and Indicus Cocculus (to save the expense of hops). As to the rum, whisky, bitters, etc., etc., exported in gilded and labelled bottles, they are fit only for the sewer.

—REV. B. F. Klephart writes in the *Voice*, from Liberia, as follows: "I have never seen poverty so great among the children of men as there is in Liberia. And still the christian nations are pouring in rum and gin upon this people. The steamer that brought us from Hamburg had on board 10,000 casks of rum, 12 cases of gin, 460 tons of gun powder, and 14 missionaries,—all on their way to convert the african heathen. The german line has nine steam-

ers that ply monthly between Germany and Africa. They always carry the same kind of load, except the missionaries. I learned that much of this rum comes from Boston."

—We have received a pamphlet from C. F. Libbie, 11 Hayward Place, Boston, entitled, "Dhammapada: Being Footprints in the Way of Life; the System of Ethic Law bequeathed by GAUTAMA BUDDHA. To which is appended some account of the psychical experience of one who gained temporarily the condition of NIRVANA." Of the 52 pages that go to make up this pamphlet, the first 28 are extracts from the buddhist Sacred Scripture, the Dhammapada (Path of Virtue). The remaining 24 pages are devoted to mediumistic hallucinations, prayers to jewish gods and rhapsodies about them, "ideas of creation," doctrines of the theistic school of Calcutta [Brahma-Samaj], etc. We regret to see the rational teachings of the Good Law prefixed to all this irrational stuff. The condition of NIRVANA "temporarily gained" by the author ("J. P. C.") amounts to nothing more than a mediumistic hallucination in which he saw the "Central Spirit Sun"—"God"!

—THE *New Era* publishes a religious poem in which occur these words,—

"I hold my Saviour in my arms,
I cannot let him go;
I'm so delighted in his charms
No other God I know."

In our younger days we, too, wrote religious poetry. The inspiration came from a blue eyed maiden,—who, by the way, later jilted us, thinking she could do better. Much of this poetry got into the religious press, was set to music (or, rather, music was set to it), and has since been widely and wildly sung at religious revivals and camp-meetings throughout the United States—contributing very materially to that beautiful religious spirit for which we, as a people, are far-famed, and which prompts us to care for the salvation of the "heathens"—abroad! We republish here a verse of the sweetest and most popular of our religious poems:

"I hold my Sweetheart in my arms,
I cannot let her go;
I'm so delighted in her charms
No other Girl I know."

FROM COL. H. S. OLCOTT.

Colonel Olcott writes from Adyar as follows: "I was sorry to read in the issue of your excellent little paper for April, a number of extracts from the private correspondence of our dear and lamented C. F. Powell, which are calculated to give pain to his kindest and best friends. They exaggerate to an extreme degree the evils and faults of the buddhists of Ceylon and the hindus of India, who are purer and better on the average than ourselves. I have worked among these people since 1879 and know them more intimately and thoroughly than Mr Powell could possibly within the short space of his oriental experience; and my verdict upon them is the reverse of his. Of course, they differ *toto coelo* from us americans in everything, a fact which he forgot when coming among them with impossible ideals and absolute unfamiliarity with their social laws, lines of thought, views of life, and its duties, and their religious and social evolution. Unless one comes equipped with these facts, and prepared to take them as the basis for expectations and ideals, disappointment, if not despair and disgust, must be the inevitable consequence. Mr Powell had unwisely fasted and weakened his constitution and gotten himself into a state of mental irritability and exaltation that unfitted him to live among and patiently abide these peoples. I removed him from Ceylon on this account, and feared he would soon quit India also in sheer disheartenment. He was a good, unselfish man; full of the best motives, and unsparing of his strength, but his knowledge of human nature left much to be desired: he was more fitted for the cave of the recluse than for the worrisome and patience-trying bustle of our theosophical "missionary" work. It will grieve you to learn that the very brahman gentlemen at Ambasamudram, whom he so strongly complains of for observing their ancestral custom as regards eating with strangers, nursed him most tenderly in his dying hours, gave him a funeral, with cremation, that excites the surprise of all India for its excep-

tional brotherliness, have planted a tree to his memory, and are now having prepared at the Madras School of Arts a brass tablet to commemorate his virtues and their personal love.

Let us be just to the living as well as to the dead."

[1. We thank colonel Olcott for showing us that these brahmans are, upon the whole, better than their ancestors and religion. We have met a few christians of whom the same may be said. 2. The *buddhists* of Ceylon (and of all other lands, for that matter) have always been impartially and affectionately treated by the RAY. As to the vulgar and blatant *impostors* in yellow robes, who are said to infest the Island, we would respectfully suggest that colonel Olcott have his "Golden Rules of Buddhism" translated for their benefit—since these, if heeded, would make of them not only gentlemen but also buddhists!—EDITOR.]

"WORTH makes the man, and want of it, the fellow;
The rest is all but leather and prunello."
—POPE.

THE ESOTERIC DOCTRINE.

Among the many dizzyheads here in the West, who buzz about eastern occult lore, and yearn hysterically to dive into the mysteries of man and nature, the notion, that the Sacred Scriptures contain nothing esoteric, but only exoteric matters for what they call the BUDDHA'S "church" (!), is very common. We wonder if the following paragraph would remove it:

"The *esoteric* doctrine [of buddhism] was for the Bodhisattvas and advanced pupils, such as Kashiapa. It is not communicated in the form of definite language, and could not, therefore, be transmitted by Anandas as definite doctrine among the sutras. Yet, it is *virtually contained in them*. For example, the 'Sutra of the Lotus of the Good Law', which is regarded as containing the cream of the revealed doctrine, is to be viewed as a sort of original document of the *esoteric* teaching, while it is in form *exoteric*."—Edkins' "Chinese Buddhism," ch. iii.

[Continued.]

THE DYING RAHAT'S SERMON.

Translated from the Pali for the RAY by
C. SAMERESINGHA.

1. It is always usual with beings to support this corporeal constitution, a constitution which is useless, disgusting, filled with excrement and uncleanness, composed of spittle, impurity, blood, tears and fat, and equal to a pot full of different species of dirt and soil.

2. Beings! Man will never be free from impurity, nor see anything good in this human frame; although he may use for his ablution the immense mass of water contained in the four great oceans, and for his perfumery an enormous quantity of scent, as high as the highest Meru.

3. This body, the containant of urine and excrement, which is subject to grief, pain and disease, may be compared to a carbuncle from which matter comes out at nine different places. Nor is there any other horrid grave than that of the body itself.

4. Even if parents are apt to enter into a feeling of antipathy against their children at the sight of an ordinary discharge of urine and excrement strained out from their bodies: what more can we expect from our children, wives and relations.

5. Oh! it is indeed a matter of deep regret to think of the man, led away by ignorance and actually given up to sinful actions in this world, in order to support his body, a body stinking, subject to dissolution, containing nine passages, invaded by worms [micrococci?] of eighty thousand species, and composed of blood, phlegm, flesh and bones.

6. He that takes delight in this body, a body equal to a blister, subject to various disorders, continually filled with blood, water and fat, and eatable by dogs and foxes, is a man destitute of wisdom and exposed to grief in his future state.

7. Beings! The body from which urine and excrement perpetually run out, is equal to a leaky pot of salt; insignificant as a bubble of water, suspicious as the haunt of a serpent, and

always as unpleasant in smell as a cesspool.

8. As the blooming lotus that shoots up from a sheet of soil composed of mud and dirt should not be condemned, because its origin is such, so one's favorable disposition for the good of the world is never unworthy of praise in this world or in the next; because it is the result produced by the combination of the five constituent parts.

9. At any rate, the human frame, either male or female, which is composed of two and thirty component parts filthy and unpleasant, contains nothing of consequence. Hence, in this world there is no other benefit the intelligent derive from it than that of doing good to others.

10. Although the body is the combination of two and thirty such parts, it should be supported for a considerable period by one of common sense, and during that period of existence he should lead a meritorious life; since merit as a precious gem in this world never fails to attain the object that may be desired.

11. When a quantity of milk is mixed with that of a drug, the essence of the one comes in contact with that of the other, so as to produce a salutary effect; and in like manner the result of one's merits, acquired in this world, like his shadow that never leaves him, accompanies him who is at the point of death.

12. As a man embellished against a grand reception, sees his bright figure in a bright mirror, so the brilliant result of noble merits actually acquired by a man, sparkles in anticipation of his next birth.

13. As a fool that licks the edge of a razor dipped in honey is sure to feel the consequence,—such is the fate of those foolish beings that are led to believe, through the maze of ignorance, that there is something permanent in this constitution, a constitution subject to the pain of birth and death in every mode of life.

14. Beings void of sense and attached to the body by insatiable desire always entail grief, and fancy that hap-

pininess is sought by those incarnated in the universe; but it is the opinion of the wise and the learned that incarnation in the universe is no better than the taste of the [poisonous] kimpala [plant, on the summits of Himalaya].

15. Any one that actually destroyed the life of any being in his previous birth, is sure to be snatched away by the Angel of Death most unexpectedly in the prime of his youth; possessed as he is of large wealth and of beauty as great as that of Adonis.

16. He that was guilty of stealing the property of others in a previous birth becomes a beggar and dirty vagrant, begging his daily bread at the doors of his enemies, exposed to their derision and insult, and showing signs of extreme fear.

17. The woman that had no control of her passions, and committed adultery in a former birth will never be born a man; and the man guilty of the same crime will no longer continue to be a man, but will become a woman exceedingly miserable birth after birth.

18. An unintelligent human that lies will always be vulgar and low, foolish and dumb in his subsequent incarnations, with a stinking mouth and a displeasing cut (birth-mark). Should that human be born a male, by reason of his past merits, he will be wretched beyond description.

19. One that has habitually imbibed poisonous and intoxicating liquors will become mad and lamentable, low in birth and wealth, and shameless and unvirtuous. He will be deformed, destitute of friends and relatives, and born a quadruped (an animal man) in many a succeeding birth.

20. He that is guilty of these sins in this stage of existence will hereafter take his turn in the infernal regions, as a matter of reward. There he will remain for millions and millions of years in wretchedness incomparable, and will re-appear in the human form, loaded with grief, pain and misery.

[To be continued.]

To the mute
My speech is lost, my reason to the brute.
—DRYDEN.

["Pittsburgh Dispatch."]

OMENS IN A SNEEZE.

The idea of the ominous character of a sneeze led in remote ages to a custom yet prevalent in many parts of the world—that of making some sort of saving exclamation when anybody sneezes. Probably the oldest notice of this custom is preserved in an ancient buddhist book:

One day the BUDDHA, while seated in the midst of a large congregation of disciples, to whom He was preaching the Good Law, chanced to sneeze. Thereupon the monks exclaimed, 'May the blessed LORD live; may the WELCOME ONE live!' and made a noise and seriously interrupted the discourse. Accordingly the BUDDHA addressed them as follows: "Tell me, monks, when a person sneezes, if the bystanders say, 'May you live!' will he live the longer or die the sooner for it?" "Certainly not, LORD!" answered the monks. "Then, if anyone sneeze, you are not to say, 'May you live!' and if any of you shall say it, let him be guilty of a transgression."

From that time forth, when the monks sneezed, and the bystanders exclaimed, "May you live, sirs!" the monks, fearful of transgressing, held their peace. People took offense at this, and said: "What do these followers of SAKYA-MUNI mean by not uttering a word when we say, 'May you live long!' The matter came to the BUDDHA's ears, and He gave them permission to say, "Long life to you!"

—♦♦♦—
"Discipleship is not consonant with mediumistic sensitiveness and its hallucinations; and all the sensitives, therefore, who have hitherto forced themselves into discipleship have generally made fools of themselves, and, sooner or later, thrown ridicule upon the Theosophical society."—H. P. BLAVATSKY.

—♦♦♦—
An inadvertent step may crush the snail,
That crawls at evening, in the public path:
But he that has Humanity, forewarned,
Will tread aside, and let the reptile live.
—COWPER.

HINTS.

[Translated from the German for the RAY.]

"In 'Ling-ien-king' the BUDDHA says :

When the female form captures the heart, the desire to enjoy her arises ; and this is the cause of the continual propagation of the race. When the taste of blood tickles the palate, the desire to eat flesh arises, and this is the prime cause that all beings, in all ages, be they generated in filth, moisture, egg, or womb, according to their weakness or strength, kill and eat one another. . . . In Si-fang (devachan?) you will get a glorified body, not arisen through carnal pleasure ; and glorified food, not gotten by slaughter.

Eating and sex-gratification are the two great desires of mankind. He that so far masters both that, to him, they are, as it were, non-existent, is a saint. He that restrains them, is wise. He that gives them the reins, is sunk in the deepest mire. Inasmuch as these two desires are mutually re-active they are the more reprehensible. Intemperance in eating and drinking produces an excess of (animal) vitality ; and where this abounds, other desires abound. If these two desires become quiescent, the vitality becomes exhausted, and demands neither food nor drink for its repletion. He that wishes to master his appetite, must first master his sexual desire ; and the contrary. Success in the mastery of the one, implies success in that of the other. He that masters both, will spare himself much affliction ; and, after death, will not sink into an animal body, nor, indeed, into hell."

He [she] who has cast off the world, which is hard to do, and has become insensible to love for woman [man], sorrow falls from off him [her] as does the water drop from the lotus.—UDANAVARGA.

[London "Lucifer."]

"The ceaseless efforts of frail man not to fulfil his end, namely, to liberate his Spiritual Ego from the thralldom of matter, but to adopt a particu-

larly comfortable condition of life, will probably be continued so long as the present race continues to *infest* the surface of the earth. The occult female element, a pure ray from the Ineffable Name, is ignored by the moderns, who use marriage as a remedy for the softness of man's heart, and permit divorce for the hardness of that same heart. The higher grades of the condition of man, *virginity* and its glory, are set aside for the objects of sensual pleasure and pecuniary advantages of marriage. The latter has become a regular traffic now-a-days. Mr — (who speaks against celibacy) is evidently too prosaic to contemplate a glorified humanity, wherein earth should be like heaven, where there should be no marrying or giving in marriage, and the population of the world, should diminish, till the last survivor is merged in the Ain-Soph. Rather should he look for marriage to be made pleasant and accessible to all, like a sixpenny telegram. The instructions which even the wildest missionary places in the way of polygamy may be cast aside. All persons are recommended to marry early and often, and all may be entitled to share in the task of 'Be ye fruitful and multiply and replenish the earth' [like rats].

There is evidently not sufficient over-population yet in the sight of Mr — ; not half enough starvation, and misery and resulting crime !"

"THE Sage BUDDHA declared : all those truths that relate to the *Natural* world, all these truths that relate to the *Spiritual* world, all those truths that relate to the progressive course of *NIBBANA*—all these are attained among men by association with virtuous friends."—THE MAHAWANSA.

'SWEDENBORG THE BUDDHIST OR, THE HIGHER SWEDENBORGIANISM, ITS SECRETS, AND THIBETAN ORIGIN.' By Philangi Dasa. 322 octavo-pages.

Price, \$1.50, post-paid. Address, Publisher THE BUDDHIST RAY.

THE BUDDHIST.—A weekly journal in English, devoted to buddhism. Price a year, 10 sh. Address, Manager, Colombo, Ceylon.

THE BUDDHIST RAY.—Unbound copies of the 2nd vol. (1889), can be had at the usual price. The 1st vol. is out of print.